



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

is so well qualified to write. As essays, these volumes, apart from certain evidence of haste, would hold a high place; as serious history they do not appear, to the present writer, at least, to attain to the standard of historical writing set by Mr. Rose in his other work, nor indeed that reached by other work in the same field.

WILLIAM E. LINGELBACH.

University of Pennsylvania.

Ward, Lester F. *Applied Sociology*. Pp. xviii, 384. Price, \$2.50. Boston and New York: Ginn & Co., 1906.

When the history of the development of the science of Sociology in America is written the name of Lester F. Ward will stand at the head of those men who have contributed to the development. He is first not merely in time (although his *Dynamic Sociology*, 1883, was the first American volume containing sociology in its title), but likewise because of the comprehensive system he has evolved.

It is fair to assume, irrespective of what future work Dr. Ward may do, that "*Applied Sociology*" marks the culmination of his system. It is interesting therefore to note that in this volume, as well as in preceding ones, the fundamental part of his philosophy is the belief that the artificial, that is the humanly made, which he calls "achievement," is the key to all social progress. "If there is one respect in which it differs more than in others from rival systems of philosophy it is in its practical character of never losing sight of the end or purpose, nor of the possibilities of conscious effort. It is a reaction against the philosophy of despair that has come to dominate even the most enlightened scientific thought. It aims to point out a remedy for the general paralysis that is creeping over the world, and which a too narrow conception of the law of cosmic evolution serves rather to increase than to diminish. It proclaims the efficacy of effort, provided it is guided by intelligence. It would remove the embargo laid upon human activity by a false interpretation of scientific determinism, and, without having recourse to the equally false conception of a power to will, it insists upon the power to act."

Dr. Ward is perhaps a little bit too pessimistic about present philosophical tendencies. His thought, however, is clear and stimulating. The present volume is much more readable for the average student than "*Pure Sociology*" because of his simpler terminology. Nor does Dr. Ward make any extravagant claims for the development of Sociology, inasmuch as he believes that little progress has been made since "*Dynamic Sociology*" was published. This, however, is possibly truer of Dr. Ward's own philosophy than of that of the world at large.

We find therefore that much of the present volume is an enlargement of parts of his earlier works, with suggested applications. Dr. Ward discusses the relation between pure and applied sociology. He expresses his belief that "*Faire marche*" is a better social motto than "*Laissez faire*." He declares that the highest good demanded by the new ethics is how to secure

to the members of society the maximum power of exercising their natural faculties. It is a purely social problem, and has nothing to do with the relative superiority or inferiority of men.

In Chapter VI, Dr. Ward discusses truth and error, showing how human progress has consisted in slowly shedding the primitive error. Religious ideas and institutions are carefully reviewed and the progress from obscurity to full truth is explained. This leads, in Chapter VII, to a discussion of the social possession of truth and the relation of the intellect to truth and the intellectual ability of different classes. Dr. Ward believes that there is no evidence for the common assumption that one social group is inherently superior intellectually to any other. As evidence for his position he shows how the lower classes have been continually rising to the top in the course of ages. The distinctions are, therefore, wholly artificial. Moreover this same line of reasoning applies to race advances, for all races are capable of receiving and assimilating truth. The development of this thesis and the proving that "genius resides in things and not in persons," and that the environmental opportunities have made possible the achievements of the human race, is the backbone of the work. In this discussion Dr. Ward puts himself squarely in mind with all recent discoveries in the sphere of biology. Success, therefore, implies not merely the ability, which is likely to exist in a member of any social group, but it likewise implies opportunity. Now, opportunity, which means, as a rule, education, financial independence, etc., comes largely to those of the more favored classes. This Dr. Ward proves by an examination of men who have been known as self-made, as well as by studying the privileged men of history.

In this connection Dr. Ward gives a very long and thorough resumé of the work of M. Odin ("*Genèse des grands hommes*, Paris, 1895), and reproduces several maps. M. Odin finds that, contrary to the popular belief, the intellectual leaders of France in the last few centuries have been men, the majority born in the cities or reared in close contact with the culture of the cities. This work is very valuable, and Dr. Ward deserves much credit for placing it so fully before the American people. Incidentally he finds in it strong support for his own attitude.

If, therefore, native ability is fairly distributed and success implies opportunity, then that which makes possible the continued advance of society is that each generation, and all members of each generation, should have an opportunity of learning of the achievements of earlier generations. The problem is not the equalization of intellect, but the equalization of intelligence. If this problem be solved, the others will take care of themselves. Dr. Ward makes little attempt to apply his theorem or to suggest methods. Nor does he attempt to draw pictures of the future. He believes fully that the recognition of what constitutes social progress must come before any definite application on the part of students of society, for progress consists of the conscious improvement of society by society.

Whether one agrees with all Dr. Ward's thesis or not, he will profit by a careful study of this book. In correctness of statement, and in rigorous

application of scientific methods, it is to be commended to all who have occasion to write upon matters social.

CARL KELSEY.

University of Pennsylvania.

Westermarck, Edward. *The Origin and Development of the Moral Ideas.* Vol. I. Pp. xxii, 716. Price, \$3.50. New York: The Macmillan Co., 1906.

The same qualities which marked the earlier study of the author (*The History of Human Marriage*) are to be found in this book. An enormous mass of information relative to moral judgments of seemingly all the peoples on earth indicates the vast extent of the author's reading. The citations are accurate and from so many writers that this volume at once becomes a source book of great value. The style is compact, but very readable. Only in a few of the first chapters did the reviewer have any sense of an attempt at hair-splitting. On the whole, the volume is a masterly discussion of great moral questions and leaves one anxious to see the second.

The study is the outgrowth of a discussion as to how far a bad man should be kindly treated. This led to the consideration of the whole field of morality. The beginnings of the moral emotions antedate man himself. Moral resentment is found among animals (124). "Moral concepts are ultimately based on emotions either of indignation or approval (14). This is the basis of the author's reasoning, and he says all attempts to deny this are futile. His position is consistently subjective. The emotions are the very essence of right and wrong. This sentiment of indignation or approval finds expression in tribal custom, which was the earliest rule of duty (118). The rule of custom is the rule of duty (161). Out of these feelings gradually arises the sense of justice which is the flower of all (124).

Now, all the moral emotions are retributive (22), being different from other emotions in that they are disinterested and impartial (101). For this reason, in Chapter III, Dr. Westermarck takes sharp issue with present tendencies in criminology which would do away with retributive punishment. To stop punishing criminals would be to undermine our very nature. The important thing in moral indignation is the desire to inflict counter-pain (92). The argument deserves attention.

After briefly analyzing in Chapter VI the principal moral concepts, the author passes on to see how the different moral ideas have found expression in customs and laws, how agents intellectually disabled have been treated. Under this last head are some very valuable comments on present judicial practice as regards insanity and drunkenness. Curiously enough, in the discussion of the tendency to treat offending children as delinquents rather than as criminals, no reference is made to the recent juvenile court legislation in this country. A chapter is devoted to motives which races have recognized as being even more important than the acts, and one to carelessness. This part of the study closes with a discussion (Chapter XIII): *Why Moral Judgments are Passed on Conduct and Character—Moral Valuation and Free Will.*